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The names applied to the purification ceremonies are various. Undoubtedly the same ceremony is called by different names in different villages, and probably a single name is often differently understood, and applied to unlike rituals.

These I have found in use:

mĕrĕyaschitā or prayaschitā	in Sukawanā, Klungkung, Bangli, Gianyar, Pĕliatan;
ngĕlungah	in Taro, Bu'ungan, Kĕtèwèl, Tonjā, Tĕnganan [1]), Bangli, Gianyar, Pĕliatan, Tabanan;
mĕsakapan	in Sukawanā, Tabanan, Julingan (Nusa Pĕnida), Buungan;
mĕtĕlah-tĕlah dĕsā or mĕsadi	in Taro, Lumbuan [2]), Buungan;
mĕpĕrisadi or mapri saddhi	in Ubud, Gianyar, Bangli, Pĕliatan;

mĕcharu by these names:

malik sumpah	in Sukawanā, Taro, Klungkung, Nyĕstanā, Sanur;
panchā walikramā	in Sanur, Tonjā;
panchā sanak	in Sanur;
panchā kĕlud	in Pĕdjatèn, Tonjā;
labuh gĕntuh	in Sanur, Pĕdjatèn;
wrĕspati kalpā	in Sanur, Tonjā;
yamārĕsi ganā saptā . . .	in Tonjā;
madudus	Ubud, Gianyar, Bangli, Pĕliatan;
ngĕlukat or mĕlukat . . .	in Klungkung, Julingan (Nusa Pĕnida), Gianyar, Bangli, Pĕliatan, Ubud, Buungan, Taro;

[1]) References to the customs of Tĕnganan are taken from Dr. V. E. KORN, *De Dorpsrepubliek Tnganan Pagringsingan*, Santpoort, 1933.

[2]) Cf. p. 503 nt. 1.

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mĕkiis or mĕlis	in Taro, Bangli, Gianyar, Pĕliatan, Bu'ungan, Kutri, Tabanan, Sanur, Tonjă;
ngĕlungayang (same as mĕlis)	in Sukawană;
ngĕlungahang (not to the river but only to the boundaries of the village)	in Lumbuan.

These last two are to be distinguished from the *ngĕlungah* above, which, in Taro for example, is the initial ceremony to be celebrated, first in the house where the birth took place, and then in the Balé Agung temple. In Sukawană, it will be remembered, at the *ngĕlungayang* a great number of the villagers went in procession with the gods to a temple far away. At the *ngĕlungah* in the temple at Taro the villagers are not even allowed to be present, for they are still too unclean to enter the temple, and the ceremony is performed by the Padandă, who has been called from afar, and the maker of the offerings, a man also from another village, since the inhabitants of Taro itself are considered too unclean to prepare the offerings. After the *ngĕlungah* in the house and in the temple, in Taro, comes the *mĕkiis*, not to the sea but to a river, then the *mĕtĕlah-tĕlah dĕsă*, and finally the *mĕcharu* called *malik sumpah* at which a Sĕngguhu officiates. It will be noted that not only the names but the order of the ceremonies can vary, for it is certainly usual to have the *mĕcharu* first and later the *mĕkiis* or *mĕlis*.

The celebration of the ceremonies may be entrusted to a Sĕngguhu, as in Sukawană; to a Padandă alone, either Siwa or Boda, as in Klungkung, Tĕgĕs Kawan, Kutri, and Trunyan; to a Padandă functioning with a Sĕngguhu, as in Bongkasă, in Taro, and as many of the lontars dictate. Or the ceremonies may be carried out by the local priests, using holy water prepared and blessed by a Padandă. This is done in Julingan on the island of Pĕnida, and also in Tĕnganan [1]). In Lumbuan, the Pĕmangku, the temple-

[1]) Vide p. 504, n. 1.